

Civil & Religious INTELLIGENCE, OR THE GLEANER & MONITOR.

No 8]

SANGERFIELD, N. Y.—SATURDAY, AUGUST 23, 1817.

[VOL. II.]

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ABSTRACT ARGUS SUMMARY.

Paris is ascertained to have 20,000 inhabitants more than London "within the bills of mortality."

The Italian, who lately bit off his wife's nose, in New-York, has followed up the act by hanging himself—"unpitied and unwept."

The late Spanish commandant at Amelia island has been put in irons at St. Augustine, for having delivered up that island without resistance, and it is expected will lose his head. A reinforcement had arrived at St. Augustine from the Havana.

Samuel Bunting late a mail carrier in Ohio, has been apprehended on the charge of robbing the mail. He confessed, on examination, that he had robbed it of 200 dollars.

Mr. Henry Eckford, ship builder, has commenced preparations for laying the keel of a 74 gun ship at New-York.

Insurance has been effected in London on two millions of specie, shipped for the U. S. bank.

Sweden has acceded to the holy alliance.

An excellent project—The Columbian Telescope informs, that a society is forming for colonizing old maids and bachelors. It is added that the place is contemplated for the colony, is Musquito Cove or the Dismal Swamp.

Advices from Martinico state that fifty British officers were at St. Thomas, intending to join the Spanish patriots.

It is announced in a Havannah paper of the 18th July, that Mina's naval armament had been wholly destroyed, on the 10th June, at Santander, by a Spanish frigate. The crew escaped to the shore.—The information is contained in a letter from the captain of the frigate to the vice roy of Mexico.

It is stated from New-Orleans, July 9, that Gen. Mina had obtained various successes over the royal troops, the particulars of which are promised.

Gen. Morillo landed on the island of Margarita, the 14th July, and attacked Portamar, defended by 300 patriots, most of which were killed or taken and killed, and the place captured. Morillo has published his intention of putting to

the sword every man found in arms against the royal authority.

The difficulties between Turkey and Russia are said to be in a favorable train of arrangements.

The New-York papers state that the Council of appointment are summoned to meet in this city on the 26th inst.

The lovers of sport in London were agreeably entertained not long since by two of their best boxers. They had the satisfaction of seeing one of these fellows maul his antagonist so severely that he died in a few minutes. [Satisfaction indeed.]

News.—We learn by the schooner Adventure, from Aux Cayes, that Christophe, with 16,000 men, was on his march for the lines near Port-au-Prince; no doubt for the express purpose of drawing Petition's forces from the Coffee Plantations, as they were engaged in the crops. Petition was irritated, but had assembled a force sufficient to check any inroads which might be attempted by the enemy.—*N. Y. Gazette*.

More Emigrants from Holland—The Dutch ship Hope, Capt. Schmidt, has arrived at Philadelphia, in 80 days from Amsterdam, whence she sailed with three hundred and seventy-seven passengers, forty-eight of whom (we lament to state) died on the passage.—*Mer. Adv.*

The scaffold in front of a house in Lombard st. upon which some repairs were making suddenly gave way, on Friday last, and precipitated two men who are at work upon it, upon the rough stones beneath. One of the men, Mr. John Bennett, survived the accident but a few hours; it is thought the other will recover. The fall of the scaffold also severely wounded two men who were at work at the foundation of the building, and it is yet doubtful whether they will recover from their bruises.—*ib.*

On Wednesday last a man was committed to Middlesex county goal, in Concord, on the charge of having made a most violent and cruel assault upon a young woman. He beat her severely, put out both her eyes, and left her in such a state that her life is despaired of. It is said that he committed this horrid outrage in revenge of her having

disclosed crimes of an atrocious nature, in which they were both implicated. We do not deem it expedient to detail the particulars at present, as it may prove on his trial that our information is incorrect.—*Boston paper.*

Mr. Chipney, a farmer of this town, left at this office, a few days since, the production of a single grain of rye. There were 95 heads, and each head upon an average, contained 64 grains, which (reckoning 7680 grains to the pint) would make, from one bushel, the extraordinary yield of 6079 bushels, 3 pecks, 5 quarts, 1 pint, 2 gills and 1680 grains.—*Potsdam Gazette.*

There is now growing in the garden of Mr. Pease, in this village, a cabbage plant, which measures four feet three inches diameter.—*b.*

On the 25th of April last the affective strength of the British army at home and abroad, exclusive of artillery, formed a grand total of 166,865 men.

The number of persons who have emigrated from Baden this year, is said to be 20,000; of whom about 2000 have gone to Poland, and the remainder to North America.

Extract of a letter dated Pernambuco, June 20

"Advices from Parabia state, that a vessel had arrived there from some foreign country, with 3000 stand of arms, and other military stores, for all of which they found an immediate market and payment in specie. The government of Parabia had thrown off the royal yoke. Parabia is 30 leagues north of Pernambuco."

The Freshet.—We had a great fall of rain on Saturday last, which raised the water in many of the streams above their banks. In Otsego and Schoharrie the rain was most severe, and much damage was sustained by the destruction of mill-dams and of crops on the intervalles. The Hudson was filled to the top of its banks.

The waters had hardly began to subside in the lesser streams, and had not ceased rising in the Hudson, when, at eight o'clock on Monday evening, it commenced raining again, and continued with great violence and very little intermission, for 16 hours. The effect was, that all the flats and islands upon the Hudson, the Mohawk, and their tributary streams, were completely inundated. The luxuriant crops of grain, grass &c. which were upon these fertile lands, have either been greatly injured or utterly destroyed.—The rye had been principally harvested; but immense quantities of wheat, grass, flax, oats, &c. were ruined by this afflicting Providence. The damage is incalculable. Those who know the extent of the intervalles upon the Hudson, the Mohawk, Schoharrie Kill, Battenkill, Hoosick river, &c. may form an imperfect idea of the wide spread devastation. One farmer in Montgomery, we are told, had 100 acres of the finest wheat completely ruined. The Mohawk river is said to have been higher than at any time during the last eight years. The Hudson was not so high by 3 feet as in 1814, though the water came into the lower stories of all the buildings in Quay-street, and into most of the cellars in South Market-street. Several industrious citizens, who have spent the season in cultivating gardens upon the islands opposite and below this city, have suffered severely, for they have lost nearly their all. We have as yet learnt very few particulars from the country. The water began to fall at 4 o'clock on Wednesday afternoon, and last evening was principally confined within the banks of the river.—*Albany Argus.*

Accident.—On Wednesday JOHN TRUMAN, a hand on board a New-York sloop, lying in the stream, was drowned, in attempting to get on board the sloop. The rapidity of the current rendered fruitless every attempt to afford relief.—*lb.*

On Wednesday morning, while the river was covered with a thick fog, cries of distress were heard from some one on the water, and directly a boy was descried in a boat floating down the current. A boat went out and brought him to the shore; when it was ascertained that he belonged to Troy, where he had inadvertently got into the stream without any one at hand to render him relief.—*lb.*

Articles from the New-York Spectator.

Savanna, July 29

Indian Affairs.—By a letter received from Milledgeville, of the 19th instant, to a gentleman in this place, we understand, that the assemblage of Indians at Fort Hawkins, in Georgia, early in this month, consisted of between 14 and 1500; and many were prevented from attending, from the circumstance of their crops being then on hand—that their conduct at and during the public councils, was marked with great decorum. The principal chiefs dined every day with gen. Mitchell, the agent of Indian affairs; and in the afternoon executed or completed the points which had been previously discussed and decided upon in council—at this meeting, we are gratified to learn, that the United States' agent had the good fortune to prevail upon them to abrogate their ancient law of retaliation upon some one of the relations of a murderer, when the principle or person had committed the murder, could not be taken—by which they have relinquished the practice of indiscriminate revenge. On this point they have passed a written law. The agent has also procured their consent to a cession of a piece of land lying between the line run under general Jackson's treaty, and the Ockmulgee river, east of a creek emptying into that river, a short distance below the town of Hartford. This shuts them out entirely from our eastern frontier, and will secure the inhabitants in that quarter from Indian aggression. The day the United States agent left them, an unfortunate affair took place—the Indians having received a considerable sum of money from the United States, some of the young warriors determined to have a frolic before they went home. A principal warrior, the one who had been next in command, to M^r. Intosh, during the service they performed under general Jackson, among others got drunk, and killed his own nephew. The chiefs immediately convened, and after ascertaining the fact of the murder, they ordered the perpetrator to be immediately taken and executed, which was done in less than one hour after the deed had been committed.

We understand that the crops on the flat lands of the Ocoee are much injured by the incessant rains—that river is now over its banks and the crops below Milledgeville generally ruined.

Unparalleled Sailing.—The ship Pacific, Capt. John Williams, on her recent passage from this port to Liverpool, arrived on the coast of Ireland in twelve days and a half from New-York. It is an average of two hundred and sixteen miles per day; and it is probably the first time that the Atlantic Ocean has ever been crossed from those points in so short a period. During nine of those days she sailed at the rate of two hundred and forty-five miles per day!

THE CHRISTIAN'S MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. IV.

FOURTH WEEK, AUGUST 1817.

No. 2.

We have heretofore given our readers some notice of the following union ; we now give it more fully, from the *Christian Herald*.

AMERICAN MISSIONS.

The Christian public will doubtless be gratified to observe three large powerful denominations in this country uniting to form a plan, on an extensive scale, for conveying the glad tidings of salvation to the idolatrous natives and other heathen and anti-christian inhabitants of this western continent, and elsewhere. The undertaking is important, grand, interesting. It commends itself to the best feelings of all who have tasted of the preciousness of the Christian faith, which it is its object to make known to their benighted fellow men. The Missionary Society (of London) acting on liberal and enlarged views of Christian philanthropy, about twenty-two years ago set a noble example in this labor of love to the religious world ; and the God of Heaven has testified his approbation of their undertaking, by crowning their exertions with abundant success. The endeavor now made in America to imitate, in some good degree, that excellent pattern of benevolent and expansive zeal exhibited by our Christian brethren on the other side of the Atlantic, will in like manner, we hope, meet with the smiles of a gracious Providence, both in exciting our fellow citizens to a cordial, active, and ample support of this institution, and in making it the instrument of gathering a rich harvest of souls into the kingdom of our Lord and Saviour Jesus Christ.

We copy the following account of the origin of the Society from the *Commercial Advertiser*.

THE UNITED FOREIGN MISSIONARY SOCIETY.

The spiritual condition of the Indians of North America, and of others throughout this continent, has long excited the commiseration of Christians in the United States. No great effort, however has heretofore been made to relieve their spiritual wants, by a union of different denominations agreeing in the same essential doctrines. Desirous of making such an effort, under a conviction of duty, and in the exercise of faith in the promise of God, the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the General Synod of the Associated Reformed Church, have recommended that a Society be formed

in the City of New-York, under the title, and on the principles contained in the following

CONSTITUTION:—

Article 1. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society.*"

Article 2. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

Article 3. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

Article 4. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

Article 5. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

Article 6. The annual meeting of the Society shall be held in the city of New-York, on the——.

Article 7. Missionaries shall be selected from the three churches indiscriminately.

Article 8. This Constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

For the purpose of carrying this plan into operation, the following persons were appointed by a joint Committee by their respective judicatories, viz. the Rev. Dr. John B. Romeyn and Mr. Zechariah Lewis, by the General Assembly of the Presbyterian Church; the Rev. Dr. Philip Milledoler and General Stephen Van Rensselaer, by the General Synod of the Reformed Dutch Church; and the Rev. Dr. Alexander Proudfit and Mr. John Forsyth, by the General Synod of the Associate Reformed Church.

The joint Committee met on the 25th of July, 1817: and after interchanging their credentials, General Van Rensselaer was chosen Chairman, and Mr. Lewis appointed Secretary.

On motion, *Resolved*, that a general meeting of the citizens friendly to the object be convened at the Consistory Room, No. 10 Garden-street, on Monday next, at 12 o'clock, for the purpose of organizing the proposed institution.

The citizens who are friendly to the missionary cause, are therefore hereby invited to attend the General Meeting on Monday next, at the hour and place, and for the purpose above mentioned.

Signed by order of the joint Committee.

STEPHEN VAN RENSSELAER, Chairman,

Z. LEWIS, Secretary.

Pursuant to the above Notice, a General Meeting of citizens belonging to the three denominations above mentioned, was held on the 28th instant, at the place aforesaid. The Hon. Stephen Van Rensselaer was called to the Chair, and Mr. Zechariah Lewis was appointed Secretary. The business was preceded by prayer. The Constitution above mentioned, was then read; after which, on motion of Rev. Dr. Griffin, seconded by Rev. Dr. Proudfit, it was

Resolved, That the meeting do approve the design of said Constitution, and do now proceed to subscribe to its funds.

[The Mover and Seconder of the above Resolution, supported it by excellent Speeches, which we hope soon to have it in our power to lay before our readers.]

A Committee of Seven was then appointed to make a nomination of suitable persons to fill the offices of the Society for the current year; who, having retired and prepared a list of Officers and Managers, returned and reported the following nomination:—

President.—The Hon. Stephen Van Rensselaer.

Vice-Presidents.—Robert Lenox, Esq.; Henry Rutgers, Esq.; Joseph Nourse, Esq.; Rev. Dr. Ashbell Green; Rev. Dr. J. H. Livingston; Rev. Dr. Alexander Proudfit.

Corresponding Secretary.—Rev. Dr. Philip Milledoler.

Recording Secretary.—Mr. Zechariah Lewis.

Treasurer.—Mr. Divie Bethune.

Other Managers.—Rev. Dr. Edward D. Griffin; Rev. Dr. James Richards; Rev. Dr. J. B. Romeyn; Rev. Gardiner Spring; Rev. Stephen N. Rowan; Rev. Robert B. E. M'Leod; Messrs. Pensselaer Havens; John E. Caldwell; Isaac Heyer; Guysbert B. Vroom; Andrew Foster; Samuel Boyd.

Resolved, that the gentleman named in the report of the Committee of nomination constitute the Board of Officers and Managers for the current year; and that they meet this evening at 8 o'clock, and afterwards on their own adjournments.

Resolved, that the Annual Meetings of this Society be held on the Wednesday preceding the second Thursday in May, at such place and hour as the Managers may appoint.

Concluded with prayer.

The Meeting was large and respectable.

—
From the same.

Intelligence from the English Baptist Mission in India.

The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with lively interest.

To the Baptist Board of Missions in America.

SERAMPORE, June 25, 1816.

DEAR BRETHREN,

We have seen with peculiar joy the attention of our dear brethren throughout the whole continent of America excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of Isaiah dwelt with so much rapture.

We rejoice to see the American Churches making this a common cause.

and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favor in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more Missionaries; and we would recommend you to send as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquisitions of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death to supply the loss of those gone to receive their great reward. We would strongly recommend that *one or more* who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire have ended in the transfer of the mission to brother Judson, all those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman Majesty. Something, however, has been done. A Mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labors that may operate indeed more slowly on the population, but more effectually in the end: as knowledge once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the reformation during the reign of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labors, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and

heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labors of God's servants in India shall be realized, shall we then think that we have labored in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing wherunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are,

Very dear brethren,

Your affectionate brethren and fellow-laborers,

In the kingdom of Christ,

W. CAREY,
J. MARSHMAN,
W. WARD.

EDUCATION IN HAYTI.

[The writer of the following letter was lately sent out from England by the British and Foreign School Society, at the request of President Petition, to superintend the establishment of common schools on the Lancasterian plan, at Port au-Prince, and other places under the same government.]

Extract of a letter from Mr. Thomas Bosworth, to the Editor of the Christian Herald, dated

DEAR SIR,

PORT-AU-PRINCE, 2d JULY, 1817.

I embrace the earliest opportunity of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a school in this place of five hundred children, for which he will cause a house to be built for me without delay, when materials can be procured; the great want of which we have to lament at present.

The President appeared much delighted with the object of my Mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was set on foot by Mr. Grellet (of New-York,) and others, is in an inactive state: but I hope before long it will be otherwise. Very few *here can read*, and a less number have the *word of God in their possession*. Ignorance and superstition are chains by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day-Star arising in the hearts of the benighted, children of men, and giving them a *true knowledge* of salvation by Jesus Christ. The Methodist Missionaries meet with no outward opposition; and the people flock to hear them preach. There appears to be a considerable anxiety in the natives for instruction, and *many wish to have the Bible*. I remember seeing an article in the constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York; but am sorry to inform you, that in the vessel by which I came, we had not one among the sailors.

BIBLES FOR SEAMEN.

To the Editor of the Evangelical Magazine.

SIR,—In your valuable Magazine, some months back, I was rejoiced to find a plan proposed for distributing the word of God among the seamen in the Merchant's service. I wish it God-speed! I have been brought up to the sea; and, in the course of forty years, have experienced many wonderful deliverances; but in every difficulty I always found my Bible that which enabled me to trust in him whom winds and seas obey. In every storm I sought direction from it, and never was disappointed: it is the seamen's true guide. I therefore endeavored to impress its value on the minds of my children, that they might continue to seek directions from it, as I had done.

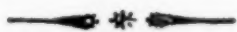
In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to ply the pumps the better. Being in a small vessel, they could relieve but one at a time; which they continued to do for six days and nights. In this period they broke up and hove overboard a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer, which, with reading the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hopes that they would be able to keep the ship through the night. As they were standing, one on each side the table on which the Bible was laid, he opened the precious book, and the first passage that met his eye was Acts xxvii, 22. "Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship." They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed that the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine.—When day appeared, the man at the helm called out "A sail!"—and to their great joy the vessel was steering direct for them. They laid to, (as

it is termed,) took to their boats, and had but just time to save themselves and clothes; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible.—Though I am no advocate for cutting, as some have done, to find a promise to our case: but had they not possessed the Bible, and made it “the man of their counsel,” they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared, bodily strength also. I rejoice, therefore, at the proposal. May the Lord make it effectual to the turning some from their vain courses! For a seaman to go without a Bible, he may as well go without a chart: but taking it for his guide, he need not fear, for in the greatest extremity he will find in it a *course* laid down, that will in the end direct him in safety to the Haven of Eternal rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths. Had I a voice to reach them all I would say, “Tempt not the faithless ocean without this precious guide;” and to the owners I would say, “Rather attempt to send your ship without a rudder than her crew without a Bible.”

A SAILOR.



For the Christian Monitor.

ON INNOCENT AMUSEMENTS.

Mr. MONITOR,

As you have charitably undertaken to act the part of a friend and adviser by us all, allow me to put a question to you for our common benefit. What is the true standard by which we well-disposed people may try the innocence of our amusements?

For my own part, I confess when I take a look out of my window, I am quite amazed at the prodigious swarm of *innocent amusements*, as they are called, that are constantly dancing before my eyes. Indeed, if I take our gentry's word for it, I must think that there is no such thing as a criminal diversion in the whole world. But between ourselves, Mr. Monitor, I am really inclined to suspect that they try their amusements by some very false standard indeed. In fact I think I have found out several of these which are so bad that they ought to be exposed. However, as I am no great judge, I will mention them to you, with my objections, and you shall tell us what you think of them.

In the first place then, you must know, a very common standard by which many people seem to try the innocence of their amusements, is simply their agreement with their own conduct. “This amusement is mine, therefore it is innocent.” Such is pretty nearly their logic. At least if they have any other rule of reasoning, they certainly keep it very close. But here, you see, the basis of their error is a supposition that they cannot err. For otherwise, it is very clear that the fact of an amusement being theirs could hardly make it innocent; and if you or I were to try our past times by such a rule, I fancy we should soon have a pretty noise about it. But to be sure, let them once succeed in persuading themselves that, like the kings of England, they can do no wrong, the conclusion is very natural, (and very correct too from the premises,) that their favorite diversions are just as harmless as they are delightful. I think, Mr. Monitor, you will easily excuse me from having any thing to do with such a standard as this.

Another standard by which the young and gay are fain to try the inno-

cence of their amusements, is their conformity to the practice of the world, especially the fashionable world. "Surely there is no harm in a game of cards," says Moody, "for all our club agree that it is a very clear way to pass-off time." "And I am certain there is none in dancing," says Flirtilla, "for don't all your beaux and belles love it dearly?" Here again, the supposed correctness of the standard depends upon the assumption that the world is always right, and that the beau monde in particular, like his Holiness the Pope, is absolutely infallible. But then, you know, some of us old-fashioned folk are in the habit of reading a certain book, (and a very good one too we think,) which tells us that *the whole world lieth in wickedness*; and, for my part, I am afraid the *beau monde*, as they call it, isn't even the best part of the ball. So you see, I don't like this standard any better than the other.

Another standard by which many decent people seem willing to try the innocence of their amusements, is their agreement with the opinion and practice of those who are thought to be religious. Thus, talk against the Theatre, and you are told that Addison, Young, and Johnson wrote for the stage. Say a word against dancing, and you are reminded that David himself capered before the Ark; (the origin of the *passepul*, I suppose.) In short speak against any fashionable diversion you please, and I'll answer for it you'll be put down with the example of some mighty good man or other. Now I confess to you, I might perhaps be tempted to choose this standard myself, it gives one such fine elbow-room to do whatever he pleases. But then it strikes me plain enough, that this rule of judging, supposes all pious persons, (and all who pass for such too,) to be absolutely perfect. And yet I read in the book, "there is not a just man upon the earth that doeth good and sinneth not." I find too that the best saints I have ever known or heard of, confess the deceitfulness of their own hearts, and lament how easy they are to be led away by the manners and fashions of the bad world. So I am afraid—no indeed I can't meddle with such a dangerous standard as this.

But after all, perhaps the most common standard which men set up to try the innocence of their amusements, is their conformity to Nature, or what they call by that name. "Surely," say they, "there can be no sin in following our own inclinations, for they are natural, and therefore innocent; and the Author of our being can't wish us to put fetters upon them, as though they were criminal. Then if our inclinations lead to this and that diversion, why forbid it? Nay it is a piece of surliness to refuse any harmless gratification, which our good mother Nature allows us." Now all this is very pretty to be sure, (at least very convenient;) but unluckily enough, it goes upon the supposition that human nature is just what it ought to be; and just what God made it. So then, according to this notion, the latter end" of the world, like that of Gonzalo's commonwealth, "forgets the beginning;" for it certainly overlooks the capital fact of the fall of man. What is more strange yet, it overlooks the actual state of things before us. Indeed it contradicts at once the testimony of God, the history of past ages, the experience of every day, our eyes, our ears, and our consciences too, if we will own the truth. All these agree in teaching us, that we are born poor, fallen, guilty creatures, make the best of us. In fact nothing but the greatness of our depravity, prevents us from feeling and owning it at once. So now, you see, our Inclinations and Passions have been reduced by Sin from their original allegiance to Virtue, and are always teasing and tempting us to evil. Of course instead of giving them full leave and license to do as they please, we must bind

them with all the restraints of Reason and Grace, to keep them within the prison bounds of Duty. What say you, Mr. Monitor, isn't it so indeed? Then what shall we do with such a sorry standard as this?

In short, Mr. Monitor, I think for myself there is no trusting to any of these standards which men use, for they are all false and dangerous enough. If you think so too, perhaps you may find it worth your while to furnish us with some true standard upon this subject; that is if you know of any. In the mean time, till I hear from you, (and perhaps afterwards too,) I believe I shall continue to govern myself by that good old book commonly called the Bible.

With best respects to all your readers, I am, good Mr. Monitor,
Your faithful friend, WILL. STEADY.

From the Chillicothe Weekly Recorder.

AWFUL DISPENSATION.

It is stated in the Western Monitor of Saturday last, that on the Sabbath morning the 20th instant, two respectable ladies, Mrs. JANE LUCKIE and Mrs. ELEANOR M'CULLOUGH, were killed by lightning in the time of Divine Service in the First Presbyterian Church of Lexington, Kentucky. The electric fluid was attracted by the metallick projection above the cupola, passed through the roof and ran down the iron rod that suspends the chandelier, under which the above mentioned ladies were sitting.—It is said several other persons were partially injured.

By the mail of last evening, we received a letter from Mr. Lawson M'Cullough, the bereaved and deeply afflicted husband of one of those ladies, from which we make the following extracts; only observing that if the deceased persons were possessed of genuine piety, (of which they appear to have exhibited satisfactory evidence,) their instantaneous exit, though in some respects awful, and distressing to surviving friends, may be justly considered as an immediate and happy translation from this dark world of sin and grief to the glorious regions of light and immortal joy.

LEXINGTON, July 26th, 1817.

My Dear Friend—You doubtless will soon be made acquainted with the very sudden and unexpected death of my dear ELEANOR, the wife of my bosom, who, I hoped, would survive me, and comfort me through the trials of this life. It has pleased the adorable Ruler of the Universe to remove her from me in a moment, and call her *as in the twinkling of an eye* from time to eternity. The unexpected change took place on last Lord's day, about half after eleven o'clock. When at the house of God, and while the praises of God and the Lamb were in her lips, it pleased God to commission the forked lightning to strike her, with the venerable child of God Mrs. Luckie. She is gone, no more to bless these weeping eyes, or to soothe this sorrowful heart, until I myself go to the house appointed for all living.

"This dispensation was solemn and awful to all present: but oh! what tongue can describe the feelings of my heart, when I found myself so deeply interested? And, had it not been for the flattering hope that she might be resuscitated, which strengthened my poor frame for the moment, I see not why I did not sink with her in the arms of death. During the unusual exertions which were made by medical means for her recovery, how cheerfully would I have given the world, accounting it a poor present indeed, for the least appearance of returning life! But God, in his ado-

rable providence, was pleased to order it otherwise ; and it is mine to submit to his most holy and righteous will, in his dealings with her who is gone, and with myself who yet remain in this vale of tears. And, Oh ! if I do not in all respects say, "Thy will be done : " yet I think I can say, the Lord knows I wish to be brought wholly to that disposition of my soul.

"Now, my dear friend, you, and all who fear God, and look forward to that world where there is no more death, and where joys unspeakable and full of glory are laid up for those that wait for the salvation of God, will doubtless desire to know whether there were any good grounds of hope—any previous evidences of a change of heart in those who have been called in an instant to appear before Him who is the searcher of hearts.—I would this day say, *Glory to God in the highest*, that although it has pleased him to display his power, I am blessed with the hope—the heart-cheering hope, that my dear companion was a vessel of his mercy. For at least two years past, there appeared in her an unusual disposition to peruse God's holy Word ; and when I urged the necessity of closing in with Jesus on his gracious terms, she often expressed a sense of her great sinfulness and unworthiness. Like all others who are unacquainted with the plan of Divine Grace for saving perishing sinners, she appeared for some time to lean to works of righteousness, and thought there must be something done by sinful creatures to fit them to embrace the Saviour of men. But these views were gradually changed, and at length she expressed herself on religious subjects in a consistent and Scriptural way. She not only perused the sacred Volume herself ; but with great solicitude, pressed the necessity of reading it, on her own child, and on my brother's daughter of whom she had the care. Especially she urged them to read the Proverbs of Solomon. She was very particular in having the worship of God kept up in the family, and careful that all should decently attend. She appeared to love the house of God, was seldom absent herself from public worship when in health, and used her influence to induce others to attend on God's appointed means of grace.

"She had some difficulties in her mind respecting the proper mode and subjects of Baptism ; but after a close examination for herself, all her doubts were removed ; and she expressed an earnest desire to dedicate her child to God in the ordinance of baptism, which she designed to do prior to our next communion.

"The Lord's Supper, which had been appointed to be administered on that very day on which she was removed from this world, by some cause unknown to me, was postponed until the succeeding Lord's day. The sermon preparatory appeared to have a most happy effect on her heart. On her return from divine service, she retired with her Bible, and was found deeply affected. On that night or the next, when conversing on religious subjects, she informed me, to my unspeakable joy, that she had become to a determination to join herself to the people of God, and dedicate herself to him in that holy ordinance. I told her such news was indeed very consoling to me, and now I should be blessed once more in approaching the table of the Lord, accompanied with my dear partner.

"The next Lord's day arrived—she repaired to God's earthly courts for the last time. The introductory prayer being made—part of God's Word being read in the 6th chapter of John's Gospel—while engaged in singing God's holy praises, for his inexpressible love to sinners in sending his Son to save them, and the love of Jesus in giving his soul an offering for sin—yea, when in the act of pronouncing the soul-cheering words,

"So strange, so boundless was the love
That pitied dying men,"

she was in an instant taken to experience the infinitely precious fruits of that love.—In a moment she passed from death to life which shall never end. This is now the only comfort of one who expects once more to see her, not in this world of trouble, sin, and sorrow, but where sorrow and grief shall be seen and felt no more.”

At the particular request of our friend, by whom the above communication was made, we subjoin the HYMN which his dear companion was singing in the great congregation when she was called to experience the all-important realities of the invisible world.

Come, happy souls, approach your God
With new melodious songs;
Come, tender to almighty grace
The tribute of your tongues.

So strange, so boundless was the love
That pitied dying men.
The Father sent his equal Son
To give them life again.

Thy hands, dear Jesus, were not arm'd
With a revenging rod,
No hard commission to perform
The vengeance of a God;

But all was mercy, all was mild,
And wrath forsook the throne,
When Christ on the kind errand came,
And brought salvation down.

Here, sinners, you may heal your wounds,
And wipe your sorrows dry;
Trust in the mighty Saviour's name,
And you shall never die.

See, dearest Lord, our willing souls
Accept thine offer'd grace;
We bless the great Redeemer's love,
And give the Father praise. *Watts.*

COMMUNICATION FOR THE CHRISTIAN'S MONITOR.

MR. FAIRFAX—Knowing, by a careful attention to your most valuable paper, that it is the earnest and constant endeavor of its Editor, if possible, to abolish vice and immorality; and finding he makes it a duty of his, to “strip the monster vice of all his borrowed charms, and expose to view his native deformity,” I therefore presume you will not hesitate to publish the following scene, which I witnessed but a short time since, in hopes thereby to put an end to that abominable practice of drinking to excess.

*H*****L*****.*

Tremblingly, I entered the house of mirth, of dissipation and of riot; and I opened the door as I should that of the regions appropriated to the wicked. When I entered, every one seemed full of employment. As my business was rather to see, than to be seen, I took my station in a part of the room fitted to my purpose. When I contemplated the faces around me, I seemed to be introduced to a new set of passions, or combination of them, too shocking for indurance. I saw in almost every man a Cethegus or Cataline—a conspiracy against the happiness of mankind.—To this hour many of the figures of this society seem to haunt me.—I saw hands which charity never opened;—lips which never prayed;—knees which never bent;—countenances where, if I may so speak, God had forgotten to be gracious.—I saw countenances wan, and emaciated—eyes glaring, foreheads raged with a thousand storms, and men scarcely worthy to be called the ruins of themselves. With indiscribable emotions, I hastened from this unholy place.—My spirit was stirred within me, and was like “wine which has no vent”; my situation was like “new bottles, ready to burst.” I resolved to speak, that I might be refreshed: I uttered the words of entreaty, of remonstrances and reproof. But I spoke to the deaf. Despairing of success, with the mingled emotions of pity, distress and indignation, I made the following apostrophe to the company, with all possible energy; and left them to their own reflections. “As the point then is established that ye have no souls! enjoy, I beseech you, every moment of your bright career!! ye puppets of an empty show! ye figures of an empty series! ye shadows as well of three score years and ten,

as of thirty, and of thirteen: Ye moving dust and ashes!—dead to virtue, and furious with and appetite for liquor! Ye deem the breath of life an enduring sustenance, and think eternity nothing but a bubble! Proceed illustrious bodies to your glorious destination! Eat, drink, sleep and perish!!”

O God wilt thou such things allow?
Where has thy judgment fled?

When will the wheat be separated from the tares, and saints be at peace?
When will the time come when such scenes as the above shall be no more?

A STRANGER.

INTEMPERANCE.

“Drunkenness makes a man unfit for good—drowns and infatuates the senses—depraves the reason—besots the understanding—causes error in judgment—defies the conscience—hardens and steals away the heart—brings a spiritual lethargy—it is work of darkness—an annoyance to modesty—a gate to every kind of wickedness—a discloser of secrets—a betrayer of trust—a depriver of honesty—a forerunner of misery, it cracks mens credit—empties their purses, consumes their estate, violates the rules of temperance—perverts the order of nature—causes profane and cursed speeches; vaunting swearing and blasphemy, quarrelling fighting and murder.

It is the mother of mischief, vice, pride, the nurse of riot and fury, the school of lying and slander, a discoverer of folly, an oppressor of nature;—an impairer of health, it deforms the visage, corrupts the health, stupifies the spirits, intoxicate the brain, decays the memory, inflames the blood, begets unnatural thirst, causes stammering of speech, reeling and staggering, dropsies surfeits &c. it is an involuntary madness; a deceiver of fools a bewitching poison, an invited enemy, a flattering devil, it causes forgetfulness of God, is a provoker of his judgment, hastens and often brings untimely death; and at last destroys the soul. A drunkard in that state is dispoiled to virtue, is a licentious person, makes his appetite his God, is worse than a brute, a companion of riot and revelling, a glare and sport of profane people; a ridiculous object, his own sorrow, woe and shame; his wife’s grief, his children’s disgrace; his neighbor’s contempt, his family’s ruin; a thief to himself, a scandal to christians, a dishonor to God—an abuser of his mercies, a loser of his time, a destroyer of his reputation, parts and credit, is subject to many dangers—a slave to the devil and his own lusts, a traveller to destruction, a transgressor of the laws of God and man; (against whom dreadful woes are pronounced,) he is his own souls shame, a human monster—and unless repentance should prevent, they will share in the punishment prepared for the devil and his angels.”

RUSH.

“Who would be a drunkard.”

If you think the above worthy of notice, and will publish it, you will oblige your reader.

H—L—.

OBITUARY.

Died at Wethersfield, (Conn.) on the 24th ult. Miss Elizabeth G. Talcott, aged 32. By her will she gave 1000 dollars to the first Society in Wethersfield; 500 dollars to Yale College, as a fund for the support of the Professor of Divinity in that institution; 500 dollars to the Domestic Missionary Society; 500 dollars for the education of indigent pious young men for the Gospel ministry; the whole of her real estate, worth about 1,500 dollars for the education and support of orphan children; and the remainder of her estate, about 1000 dollars to the Foreign Mission Society.

THE GLEANER.

SANGERFIELD, AUGUST 23, 1817.

Since our last, we have received a letter from a gentleman subscribing himself Anonymous, & owning himself a non-sub-criber, accusing us of bigotry because we disapproved of the Sacrament's being administered to the President at Boston, and represented him as receiving it from an Unitarian minister. If to be clear of bigotry, we must approve of admitting all to partake of the Holy Supper who are disposed so to do, without even a profession of repentance and reformation, we wish to retain such bigotry. We had no intention however, to have said any thing that would have any connexion with the politics of the day, which should be in the least offensive to any of our readers. It has been our object to approve of nothing but what we supposed the candid and judicious of both parties would approve, and to condemn nothing but what such of both parties would condemn. The general object of the President, viz. the conciliation of parties, together with the spirit of his speeches in general, (as a specimen of which we published one) we could not but highly approve, as we thought none could disapprove with any color of plea in his favor: So also we objected to that only to which we supposed both parties would object.

Boungart's Life, it is now positively announced, he is writing himself: But it is farther stated that its publication cannot be expected unless a change takes place, either in the British ministry or its views.

We learn that two bridges over the Mohawk, in the town of Rome, were carried off by the flood on Saturday the 9th inst.

The accounts of the flood from the Albany Argus, published in preceeding columns was received too late for last week's paper, and was thought to be too extraordinary to be neglected in this: But since it was in type we have received other accounts still more affecting, and sufficient perhaps to fill many pages. The New-York Spectator of the 15th inst. from which we extract the following, exhibits a doleful picture of the flood.

The Baltimore Calamity.—The Baltimore papers, received this morning, contain a melancholy detail of the desolation which occurred in that city on the night of Friday last. It was not a gale, nor a tide, but a deluge occasioned by a tremendous torrent of rain, that caused the calamity. Many lives were lost; many houses buried in ruins; and property swept away to the estimated amount of a million of dollars.

BALTIMORE, June 11.

Large sheets of water poured from the firmament upon us in such quantities, that the lower part of the city became completely immersed in water. At length, as far as the eye could stretch in various directions, we beheld whole streets swept by the descending streams, forming a spectacle equally sublime and terrific. Jones' falls so suddenly replenished from so many sources, swelled beyond its banks, bearing away every thing in triumph that opposed the rapidity of the current. Ponderous bridges were loosened from their foundations in an instant, and were seen swept along like skiffs upon the floating surface. Houses that for a few moments appeared to obstruct the progress of the stream, were suddenly undermined, and swept away.

Every bridge over Jones' falls, excepting Baltimore, Gay and Pratt st. bridges, were demolished, and fragments of floating timber, broken furniture, implements of industry, articles of merchandize, houses, horses, cows and other cattle, all swept away in confusion, proclaimed the extent the injury committed. We were forcibly impressed at this moment, with the apparent nothingness and vanity of human strength, beholding this terrific demolition with so much ease, of works, that required so much patient labor to erect—we looked—they seemed to stand firm and irresistible at one moment—we looked again, and they were gone.—Amid this jarring of the elements, were to be seen the generous and benevolent, encountering every hazard, and braving every danger, for the preservation of the persons and property of their countrymen—sailing amidst the floating wrecks and snatching the distressed and afflicted from what appeared to be instant and inevitable death—This was a spectacle, if possible, more sublime than that presented by the desolation itself.

The situation of families during this period was dreadful. In many of the houses it rose to the second stories, and on every side a raging current, overpowering any endeavoring to relieve them.

Several lives are reported to be lost—the number or names we cannot ascertain to-day. We witnessed several hair-breadth escapes of those who were striving to assist their friends.

AUGUST 14.

The storm, which raged with such fury at Baltimore on Friday last, was still more awfully felt at Little York, in Pennsylvania. The accounts we this day give from that devoted spot, are of the most melancholy description. In addition to the particulars stated below, several letters from the scene of desolation are published in the Philadelphia papers, one of which, dated on Monday, says—"It was really distressing to see the people at the windows and on the tops of the houses, waving their hats and crying for assistance, most of whom, we are happy to say were saved.—Nine persons lost their lives, six whites and three blacks. It is supposed the loss will exceed 500,000 dollars." Another of the same date states, that "the number of lives lost is supposed to be 40; fifteen have already been found. It was painful to see people on their houses clasping each other and crying for help. The scene was shocking."

From the York (Penn.) Gazette of Aug 11.

Deadful Inundation.—The 9th of August 1817, will be a memorable day in the history of this place.—Bounds could always be prescribed to the rage of the fiery element—but on Saturday last, the flood, the angry flood arose, and swept along with it not only the houses and furniture of many of our citizens, but the lives of some were involved in the destruction.

From the Baltimore American of Tuesday.

The situation of many of the sufferers by the late calamity is distressing in the extreme. In Fish street and many other places, families have had every thing swept from them, and a number of their houses are rendered entirely uninhabitable.

Suicide.—A Mr. PHILLIPS of the south part of this town aged about 50 years, put an end to his existence in this life, last Saturday evening, by hanging himself in his own house. A difficulty we understand, took place in the family, who left him alone in the evening. The next morning he was found dead.

A Rogue.—A fellow by the name of John—, a British deserter, was apprehended by his pursuers, near Erie, about a week since, for having stolen 5 or 600 dollars in change bills, from the Branch Bank, at Utica, where he had been employed as a porter.—He arrived here with his keepers last Saturday, and went on the next day for Utica.—But on Sunday night, at Geneva, he made his escape, by lowering himself from the chamber window with blankets.—*Ontario Repository.*

We are desired to state, for the information of those who make small Beer, that the pods of peas, after being dried, are an excellent ingredient, affording spirit to the Beer.—*ib.*

Stolen waters are sweet.—Aye, and stolen cherries too, though as green as an olive! But why does stealing a thing make it sweet? Here I am puzzled. Perhaps, because it suits the taste better. What a pure taste must that be, which can relish green cherries, sour half grown apples and pears, and green water-melons, as tough and as insipid as a squash!

But stealing is done in the dark; it is a sly trick; and how clever it is to be sly! yes, and it's noble, heroic and manly too! But stop—let us think a moment. *Heroism in the dark! in private! alone!* Amazing heroism indeed, when people are fast asleep and not a puppy awake to resist you, to creep slyly and softly into a garden or an orchard, and pick a few cherries or pears, or trample on a few harmless melon vines! How noble and manly it is to sneak away from a neighbor's garden, with a whole handful of stolen fruit! Alexander himself might envy the glory of such heroic dirty tricks!—*Onondaga Register.*

"But reformed rakes make the best husbands." It may be so—but such an animal as a reformed rake, is as rare as camels or lions in America.—The sight of one would command as good a price as that of the Ourang Outang. The creature is like patriotism, much talked about and often praised; but never seen.—*ib.*

A Highland Chieftain's Funeral.—The Chisholm's (Mr. Chisholm, of Chisholm) funeral, which took place on the 16th of May, (1817.) was conducted with a degree of splendor, which rivalled the usage of ancient times in the last tribute of homage and respect to the remains of deceased chiefs. Invitations were very general throughout Inverness and the neighboring counties, and nearly 240 guests sat down to a sumptuous entertainment provided at Beaulieu. Upwards of 100 dozen of claret were drank on this occasion! The commonalty, of whom a very large assemblage were in attendance, had not been forgotten; bread and cheese in ample abundance, and 20 ankers of whiskey, were distributed among them; and they made so very free, that a man and two women died of the effects of intoxication! Many bottles, with sticks and fists, and stones, were fought, and many cracked crowns were given and received; but beyond the foregoing melancholy instances, no further fatal effects ensued. Various depredations, however, were committed; and among others, some of the riders discovered, next morning, that they had come home without their saddle-flaps, the well dressed leather of which, it had been discovered, would make superior brogue soles.—*Scotch paper.*

Anecdote of General Putnam.—After one of

been successful, an English officer was left dangerously wounded on the field of battle. General Putnam, who had been bred a carpenter, threw off his regimentals, and constructed a cradle, in which the wounded officer was conveyed with ease to the hospital. When Putnam heard of his recovery, and that it was owing to his human care, without which he must have bled to death, he exclaimed—"Then I glory more in having been bred a carpenter, than if I had been born a prince."

From the Catskill Recorder.

"HE IS RISEN."

Short were the triumphs of the powers of darkness, and of their human coadjutors. The Lord of glory in his humiliation had of necessity descended to the silent tomb; but it was impossible that he could be holden of death, or that he should see corruption. How vain the sealed stone, and the Roman guard! Yet they served to confirm the truth of the great point in question.—He rises—he hails, as a glorious conqueror over death and hell, the morn of an everlasting day.

The host of heaven had hymned his birth; an angel again descended to declare his resurrection.

"His countenance was lightning, and his vest like snow at sunrise on the mountains crest."

The keepers became as dead men.—But his salutation to the faithless females who had come at that early hour to see the sepulchre was, "fear not, for I know that ye seek Jesus which was crucified. He is not here," continued the celestial messenger, "for he is risen, as he said. Come see the place where the Lord lay."

Is there one existing among men, who doubts this testimony of the angel? There are many. What greater proof of their malignity and infatuation! They will not doubt of the wonderful things recorded in profane history; of the exploits of an Alexander, or a Caesar; but they will not believe the record that God has given of his Son, although the evidence of the latter is so far superior to that of the former—amounting even to a demonstration.—The latter, it is true, is mysterious: but its being out of the common order of nature can be no argument against it, when the fact is once established.—That circumstance indeed adds unspeakably to its importance; for it stamps it with the seal of divinity.

If Christ rose, then is his religion true. And let the incredulous remember that it is not a point of mere speculation; but if he rose, that their eternal welfare hangs upon their hearty belief of the great truth, and their remediless woe upon their rejection of it.—And why, ye boasted sons of reason, will ye disbelieve? Truly, "with the talents of an angel, a man may be a fool!"

Brief Scripture Remarker.

A part of the public ground in Washington City, ordered to be sold by Congress has recently been disposed of, at an average of 47 cents per square foot, which would amount to upwards of 20,000 dollars an acre. The purchaser of each lot is obliged to erect a three story building, twenty-five by forty feet, within three years from the purchase.—*Newark Centinel.*

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